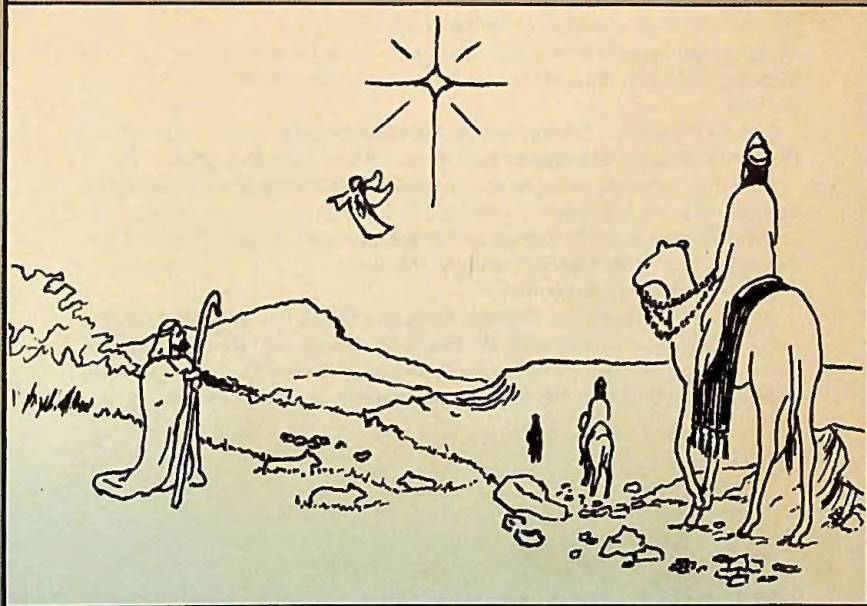


Creation

Social Science and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

This **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. **Statement of Belief**. Sustaining membership dues are \$12 (foreign, \$13 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$14 (foreign, \$15 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*, Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Minneapolis, Minnesota*; Dr. Henry M. Morris, *San Diego, California*; Mr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverly, Victoria, Australia*.

Editorial

Dear Readers,

According to the Scriptures we play an important role in upholding one another. We often do things which are very important in the edification of our fellow believers. Many times, however, we are totally unaware of the way God has used us as instruments of grace in someone's life. One of our CSSHS members recently played such a role for me — and perhaps through me, to others — although I have never met this individual personally.

This past winter I was invited to participate in a symposium dealing with the role of religious values in the psychology classroom. The symposium was conducted as part of the national convention of the American Psychological Association which was held this August in Los Angeles. Between the time of my invitation and the August presentation I, of course, had to write my presentation paper.

My portion of the symposium dealt with the effect of implicit values, beliefs, etc. on the way psychological research, data and theory are interpreted and taught in the classroom. Many creationist writers have emphasized this point in terms of the "two-model approach," so the requested topic was right down my alley.

I proceeded to write a rather straightforward "secular" paper relating a number of specific examples from standard psychology texts of value-biased data interpretation. Having completed the paper it occurred to me that since I was going to be in Los Angeles I ought to inform the CSSHS members in that area of my plans. I did so.

Not many days later I received a very nice letter which the Holy Spirit used to gently convict and guide me. A dear sister wrote that she was praying for the Lord to prepare and open the hearts of those who would be in attendance to receive the witness for Jesus that I would bring. The letter convicted me in the sense that the paper I had prepared had no gospel witness in it, but it also uncovered in me a certain dissatisfaction with my paper's conclusion. It seemed somehow incomplete.

After prayer I picked up the manuscript again. Everything began to fall into place as I worked out a new conclusion. The spiritual dimension was brought in in a way that seemed natural and provided proper closure. The job was done. I felt a joyful peace and a deep gratitude to the Lord and to my sister in Christ whose faithful prompting had led me to the victory. Praise the Lord!

Paul D. Ackerman

Letters and Comments

Dear Editor:

We are always pleased with the magazine "Creation Social Science and Humanities Quarterly." The articles are always interesting and worth reading. Even though my knowledge of English is not the best, I understand much of it well.

*Frau Wiebke Scheven
Milsper Str. 146
D-5828 Ennepetal 13
West Germany*

Editor's Note:

Frau Scheven is the wife of Dr. Joachim Scheven, one of Europe's foremost creationists and author of the excellent German creationist high school textbook *Daten zur Evolutionslehre im Biologieunterricht*. Dr. Scheven has traveled widely in Europe and also in the United States, lecturing on biological and geological aspects of creation science. Original and unique fossils collected by Dr. Scheven are housed in the museum he maintains for public visits at his home address.

Dear Editor:

I think it was a great idea to have a society of social science and humanities that promotes a belief in an inerrant Bible and a real creation. As you well know, those fields are particularly lacking in Godly wisdom and are full of human self-assertion (without God).

Your articles are refreshing and fill a need for me and doubtless many others that hardly can be filled anywhere else. I hope your ministry prospers and your circulation greatly increases so everyone may have a chance to read your vital information.

Much more work needs to be done for God in these fields. You are such pioneers! I pray that God blesses your work so that many new discoveries are made by your correct world view.

Thank you for your efforts.

*Randy Sherman
Box 6516
APO S.F., CA 96519*

(The following comments were received with regard to the series of articles on John Dewey which were written by Ellen Myers and appeared in CSSHQ Vol. III, Nos. 2, 3 & 4.)

... As an educator and Christian psychologist (the Dewey articles have) awakened me to some things. Prior to accepting Jesus Christ (1972) I

espoused and taught progressive education in the North Carolina public schools through its then beginning programs in "open" education.

Being subject to all the weaknesses of humanity I haven't yet fully seen all that I need to repent of in respect to my former teachings, etc. With the help of such scholarship, the enlightenment of the Holy Spirit, my wife and I shall be in a better position to think through our lives according to God's Word.

A reader in Raleigh, N.C.

Dear Editor: *Comment on Myths of Origin (Gosselin)*

Sigh! I keep saying that evolution is scientifically testable and falsifiable, as far as its claims about the present are concerned, but this assertion seems to fall on deaf ears within much of the creation community, as far as I can tell.

The best weapon of all in the C/E controversy, science itself, has been misapplied to historical questions of origins, via the two-model approach, and neglected where it has legitimate authority — in the here-and-now, natural world. It is in *this* world that evolution, because of its irreconcilable conflict with the Law of Biogenesis, the Laws of Thermodynamics, and the laws of Genetics, can be positively proven to be scientifically impossible.

It seems to me that has profound implications that the creation community would do well to make the most of, yet for some reason, few creationists even "get it," much less use it.

What's wrong, folks?

Sincerely
R. G. Elmendorf
Bairdford, PA 15006

Dear Editor:

I was happy to read the constructed dialogue by Timothy D. Stabell (Fall, 1981) and plan to send a copy to sociologist Peter Berger at Boston College to see what he thinks.

Keep up the excellent work.

Douglas L. LeBlanc
10335 Lebanon Street
Baton Rouge, LA 70816

Dear Editor:

I was blessed by Nellie Myers' artwork on the latest CSSHQ (Fall 1981) and it caused me to praise the Lord for His creation *of* us and *through* us.

Thank you for your persevering labor in His service.

Kathy Lynn Olsen
4615 Dundee
Tyler, TX 75703

Dear Editor:

The article by Ellen Myers, "In Praise of Men," in your Spring 1980 edition, was at once very encouraging in a gentle and feminine way and deeply convicting as it quietly revealed our sins and shortcomings.

Rev. Dale K. Dykema
W255 N5725 Wrendale Dr.
Sussex, WI 53089

ANNOUNCEMENTS

Creation Research Society Laboratory Project

The Creation Research Society (CRS) is launching a fund raising drive to establish a Research Center which would hire a full-time Laboratory Director and six creationist research scientists to carry on full-time research in the various fields of the natural sciences. Some of the research projects proposed to be performed at the laboratory are influence of geographical barriers on animal and plant distribution; analysis of variations by use of controlled environment chambers; the rapid deposition of sedimentary strata; and numerous others. The donation of 20 acres of ground for location of the Research Center has already been offered, and other possible sites are now being considered.

This project represents a great step forward for creation science. We encourage our readers to support it financially as able. For further information, write to E. L. Williams, Chairman, Research Committee, Creation Research Society, 5093 Williamsport Drive, Norcross, GA 30071. Contributions are tax-deductible.

Creationist Materials for Catholics

From August 1975 to November 1978 there existed the Catholic Center for Creation Research (CCCR), later with name changed to Catholic Center (CC). This organization is now defunct, but it published a great variety of creationist materials especially addressed to Catholic inquirers into the creation-evolution issue. One of the sustaining members of the CSSHS, Mr. Paul Ellwanger, has a limited supply of this organization's out-of-print works which he will make available at nominal cost and which may then be reproduced and redistributed to others with or without charge.

Materials available include the following titles:

What is Creationism? (\$2.00); *Evolution & Modernism* (\$2.00); *Absurdities*

of *Theistic Evolutionism* (\$2.00); *Creation & the Pro-Life Movement* (\$2.00); *The Alleged Big Bang* (\$2.00); *Defense of Catholic Creationist Apostolate* (\$2.00); and numerous others, including especially two booklets on the French evolutionist priest Pierre Teilhard de Chardin. The materials are written from an orthodox Catholic perspective conforming to the classic defense of the Catholic faith by Thomas Aquinas, and to the papal encyclical *Humani Generis* issued by Pope Pius XII in 1950. They are committed to a literal sense of Genesis 1-11, including a belief in the six days of creation and a worldwide flood as described in Genesis 6-8.

For a complete list of available materials and further information, please contact Mr. Paul Ellwanger, 2820 Le Conte Road, Anderson, SC 29621, directly. As far as we are aware, this is the only source of information on creation science specifically addressed to Catholic people in the U.S.A. We publish this announcement in obedience to our Lord's commandment to the church in Sardis to "strengthen the things which remain, that are ready to die" (Revelation 3:2), hoping that the belief among Catholic people in the truth of Biblical creation and its Author might be strengthened.

Spin-Off from Arkansas Creation-Evolution Law Suit

On October 1, 1981, the Creation Social Science and Humanities Society was subpoenaed by a Wichita, Kansas, law firm to produce a considerable number of its records for the use of the plaintiffs in the Arkansas creation-evolution law suit. According to an editorial in the *Arkansas Democrat* of May 31, 1981, the American Civil Liberties Union is a co-plaintiff in that law suit.

Among the records requested by the subpoena were, for instance,

"Any communications with any church or any other religious group or entity, or any person known to be an officer, agent, employee, or minister thereof, concerning religion, origins, evolution, creation, humanism, or subjects being taught in the public schools." (Schedule A, 8)

"Any educational or instructional materials concerning creation that have been prepared, promoted, distributed or recommended by the organization for use in private schools." (Schedule A, 12)

The "Definitions and Instructions" attached to the subpoena demanded the widest possible interpretation of the requests. They even demanded (Point "F"): "All documents called for by this subpoena shall be produced in the files, if any, in which they were found."

We believed that the subpoena was an encroachment upon our Constitutional right of free speech, upon our privacy, and was an incredibly broad "fishing expedition" totally unrelated to the Arkansas law suit — all the more so since we have had no contact whatsoever with any member of the Arkansas state legislature or state government. We felt that we must contest the subpoena simply because it was plainly unjust and really a form of "legal"

harassment. We therefore contested the matter in the U.S. District Court of Kansas in Wichita. We were represented by Attorney Earl C. Moore of Wichita. The other side was represented by a Wichita law firm, but also flew in Mr. Gary Crawford, an attorney from New York City, to argue their case. Mr. Crawford submitted a brief in the case to the U.S. District Court in Wichita.

In his brief, Mr. Crawford explained that the purpose of the subpoena, extended not only upon the CSSHS but also upon other creation-science related groups elsewhere in the USA, was to find out (i) exactly what "creation-science" is, what beliefs creationists hold, and what the scientific basis for those beliefs is; (ii) to find out the aims and purposes of, as well as the relationship and contacts among, the creation groups; and (iii) to find out about any connection or contact between creation groups and the Arkansas Creationism Act. Mr. Crawford then explained why the documents sought in the subpoena should be considered relevant to the Arkansas case.

The case came on for a hearing before the U.S. District Court for the District of Kansas on October 28, 1981. We are happy to report that U.S. District Court Judge Patrick Kelly ruled in favor of the Creation Social Science and Humanities Society and Mrs. Ellen Myers, its Secretary-Treasurer, and quashed the subpoena. We quote briefly from Judge Kelly's ruling:

... it seems to me that we are on a fishing expedition and the license to harass people, whether it's Mrs. Myers or other people ... it seems to me it is violative of her First Amendment rights or those of this association. So, I'm going to suppress the subpoena of Mrs. Myers to produce these records ... I would suggest that you go back to the State of Arkansas, and with the consent of the plaintiffs and the Attorney General and in conference with the Judge, bring to his attention what I have just said ... This gentleman will be ultimately required to determine its relevancy anyhow, and if he is to say, "Yes, I appreciate under the laws of Arkansas or the particular case you cited that this is permissible conduct," and would authorize it, then you need not come back again. But I am hesitant otherwise ... I think it would license people to literally harass others on their religious faiths or convictions and that need not be. ...

I have to say that just from my own experience, you are testing a statute ... by attempting to demonstrate ... that it is religious in nature and unconstitutional or whatever your reasons are and, as a consequence, are about the work of taking testimony from people who apparently have views that are consistent with that which you are attempting to set aside or test. Seems to me you opened Pandora's box. I would want to know that the trial Judge acquiesces in whatever it is you are attempting to do and appreciates that whatever it is you are attempting to subpoena may be relevant and not violative of the First Amendment ... I'm convinced you're going to find all over the country the resistance from people—whether it's this group or others—just to coming in out of the blue with a subpoena to have them produce records ...

(From *Transcript of Proceedings*, U.S. District Court, District of Kansas, Case No. LR-C-81-322 in the Eastern District of Arkansas, Western Division, Rev. Bill McLean, et al, Plaintiffs, vs. the State of Arkansas, et al, Defendants, pp. 29 ff.).

Fat Albert — In God's Image

Doug Vinson

"See Fat Albert, the world's fattest man," blared the pre-recorded sales pitch. "He is real and he is alive and he weighs 870 pounds!"

As I stood outside that circus sideshow in the South, part of me asked why I should pay to see a person displayed like an animal. Besides, I reasoned, sideshows are all fake.

But the same morbid inquisitiveness that draws a person to the scene of an accident or crime drew me to the ticket booth and finally inside.

I walked up the platform's well-worn steps half-expecting "Fat Albert" to be a stuffed doll or some other deception. I was truly surprised as I peered behind the three-side partition and saw an enormous man sitting on a small seat.

"How you doing?" he asked.

"Er, ah just fine, thank you." An awkward moment of silence passed, then we started to chat since no one else was around.

Fat Albert said he was born in a small town in Mississippi. A genetic defect caused him to accumulate his abnormal weight and yes, indeed, he did weigh 870 pounds.

I stepped to the side as other people came into the booth. They stared and gawked in amazement. Some passed by without saying a word. Others asked questions he must have heard many times before. A few giggled.

He patiently answered their questions and had a ready, humorous reply for the taunts a scoffer hurled.

I was about to leave when one of the teenagers in the group asked him how he felt being the world's fattest man.

"Well, we're all made in God's image, aren't we?" Albert said. "And we all come in different shapes and sizes. God made me the way I am for a purpose and He made you the way you are for a purpose. The Bible says that the body is going to die and the spirit is going to live on, so it is more important how we live than how we look."

As others came in, he described how he became a Christian when he was sixteen. In the process, in a warm, low-key manner, he presented God's plan of salvation. Some stood blankfaced, but more listened politely.

Stepping closer, I noticed a sticker on the wall behind him: "Life is God's Gift — Fight Abortion."

I thought of Fat Albert recently when I noticed a women's magazine which promised articles on happiness, beauty, and a guilt-free abortion.

None offered the true meaning for life — a message about a Creator and creatures in His image that I heard from a humble fat man in a circus booth.

Yes, Fat Albert *is* real and alive.

(Doug Vinson is an information specialist for the Medical College of Augusta, Georgia. This article first appeared in Moody Monthly).

The Skinner Trap: Abolishing Man's Worth

Ellen Myers

No matter how His image may have been defaced in me, the thing defaced is His image, remains His defaced image — an image yet, that can hear His word. . . . Nothing can make it that I am not the child of God. If one say, "Look at the animals: God made them; you do not call them the children of God!" I answer, "But I am to blame: they are not to blame! I cling fast to my blame: it is the seal of my childhood."

— George MacDonald¹

Our century may justifiably be called the age of the disintegration of all values. Prophetic anticipation of this disintegration motivated Oswald Spengler to write his monumental, pessimistic *Decline of the West* (two volumes, published 1919, 1922). ("Decline" is a euphemist translation of the original German "Untergang" which means literally "going under," or "doom, fall, ruin.") Spengler actually understated the crisis: it affects not only the West but all mankind.

Another contemporary observer voicing similar forebodings was the noted sociologist Pitirim A. Sorokin, in his *Crisis of Our Age* (first published 1941). While Sorokin's overall work is fundamentally flawed when analysed from the Biblical creation perspective,² he cannot be accused of blindness about the worldwide extent of the crisis, nor about the universal, glaring erosion of values at its root.

Spengler and Sorokin deplored the developments they observed and described. Other academics, however, contributed towards these developments and rejoiced in their impact. The philosophical or political label of these academics is relatively unimportant. What is important is that the ultimate abolition of all objective values or ethical absolutes constitutes — in effect if not in explicit philosophy — their ultimate aim. Because man is the one creature the God of the Bible created in His own image and likeness, man himself is of absolute, unique and transcending worth simply by being man. Attacks upon the worth and uniqueness of man therefore always and in principle are attacks upon the God of the Bible Himself (cf. Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man"). Furthermore, man's objective, absolute worth cannot be established epistemologically except upon the foundation of man's creation by the God of the Bible in that God's own image and likeness.

Academics included among the destroyers of objective, absolute values in general, and of the worth of man in particular, received indispensable supposedly scientific support from Darwinian and neo-Darwinian evolutionism. We find evolutionism a decisive ingredient in Hegelian idealism; in Marxism-Communism; in Friedrich Nietzsche, the prophet of nihilism; in the two philosophical giants of longevity tying our century to the 19th, John Dewey (1859-1952) and Bertrand Russell (1872-1970), and in their ideological cousin

Jean-Paul Sartre (1905-1980). All of them would establish man as his own god, himself deciding what shall count as good or evil and which men shall be allowed to exist.

Man as his own god, however, forfeits the right of recourse to the Biblical Creator-Lord's protective authority to which all men may appeal for ultimate, righteous judgment. C. S. Lewis comments on this point as follows:

A dogmatic belief in objective value is necessary to the very idea of a rule which is not tyranny or an obedience which is not slavery.

I am not here thinking solely, perhaps not even chiefly, of those who are our public enemies at the moment. The process which, if not checked, will abolish Man, goes on apace among Communists and Democrats no less than among Fascists. The methods may (at first) differ in brutality. But many a mild-eyed scientist in pince-nez, many a popular dramatist, many an amateur philosopher in our midst, means in the long run just the same as the Nazi rulers of Germany. Traditional values are to be 'debunked' and mankind to be cut out into some fresh shape at the will (which must, by hypothesis, be an arbitrary will) of some few lucky people in one lucky generation which has learned how to do it.³

The few lucky people cutting out mankind into some fresh shape Lewis calls "Conditioners."⁴ The resemblance to "Pavlovian conditioning" is obvious and of course deliberate. From Pavlovian conditioning it is but a short distance historically and in principle to what has been termed "Behaviorism" in America since John B. Watson's work by that title appeared in 1924. The greatest modifier and popularizer of Behaviorism is B. F. Skinner (1904-). We will now turn to Skinner and certain aspects of his life and work.

Skinner and "Behaviorism"

To head off possible complaints that we have unfairly tied Skinner and Behaviorism to Nazism by innuendo through the above quote from Lewis, let us first point out that B. F. Skinner himself admitted the usefulness of his techniques to the Nazis. In a public interview designed to present Skinner and his work with benevolent objectivity to the general public, the interviewer, Richard I. Evans, asked whether Skinner's principles might not be very dangerous to the world if used by a "hostile government." Skinner replied:

There's no doubt about it . . . a science of behavior is just as dangerous as the atom bomb. It has the potential of being horribly misused.⁵

Evans then commented:

An interesting parallel to this discussion is shown in Goebbels' diary as he outlined the entire formula of communications control in Nazi Germany. Many of the techniques he describes reflect the principles of reinforcement that you have written about.⁶

Skinner agreed:

Oh, yes. The Nazis made good use of the social sciences . . . "good" from their point of view, of course; dangerous from ours.⁷

Skinner was well aware of the religious-philosophical implications of his work and explicitly accepted them with full approval. We could cite a number of passages from his works in which he berates defenders of man's "freedom and dignity" as actually harmful to man. Typical is the following:

C. S. Lewis put it quite bluntly: Man is being abolished.

. . . What is being abolished is autonomous man — the inner man, the

homunculus, the possessing demon, the man defended by the literatures of freedom and dignity.

His abolition has long been overdue . . . To man qua man we readily say good riddance . . .

It is often said that in doing so we must treat the man who survives as a mere animal. "Animal" is a pejorative term, but only because "man" has been made spuriously honorific. Krutch has argued that whereas the traditional view supports Hamlet's exclamation, "How like a god!", Pavlov, the behavioral scientist, emphasized "How like a dog!" But that was a step forward.⁸

Skinner, being also well aware of the crisis of our age, recommends "a technology of behavior" as the most important means of preventing "the catastrophe toward which the world seems to be inexorably moving."⁹ He calls for "a behavioral technology comparable in power and precision to physical and biological technology"¹⁰ resulting, for instance, in precise adjustment of the growth of the world's population or in moving toward a peaceful world. Implementation of such a behavioral technology is a matter of "operant conditioning." Such operant conditioning, John A. Weigel, an admiring biographer of Skinner, tells us,

leads to the kind of behavior which persists because it is effective and not merely because it has been somehow stamped in. The identification and manipulation of the variables involved in this kind of conditioning made a rigorous science of *human* behavior possible for the first time.¹¹

Weigel believes that through "the discovery of operant conditioning as more or less the equivalent of free will and much more prevalent than Pavlovian conditioning"¹² B. F. Skinner "has profoundly changed the world — and for the better."¹³ He also, like Skinner himself, realizes that Skinnerian behavioral technology would abolish man as defined from the Biblical creation perspective. In a would-be humorous vein he writes:

Dedicated followers (of Skinner) are known as Skinnerians. They are the proud victims of a legion of enemies who would burn them as witches or otherwise annihilate them for their sins of rejecting both God and humanity.¹⁴

Skinner himself has given us the following description of "operant conditioning" and "operant behavior":

You define an operant in terms of its effects, and study it by means of its effects on your apparatus. Operant behavior, as I see it, is simply a study of what used to be dealt with by the concept of purpose. The purpose of an act is the consequences it is going to have. Actually, in the case of operant conditioning, we study the consequences an act has had in the past. Changes in the probability of responses are brought about when an act is followed by a particular kind of consequence. It can be positive or negative reinforcement as the case may be, but the datum that you watch and follow is the probability that a response of a given type will indeed occur. An operant, then, is a class of responses, and a response is a single instance of that class.¹⁵

The "apparatus" best known for its use in the study and implementation of "operant conditioning" is the basically simple device known as the "Skinner box." Skinner described the principles leading to his experimental success

with the "Skinner box" as (1) "When you run into something interesting, drop everything else and study it;" (2) "some ways of doing research are easier than others;" (3) "some people are lucky;" and (4) "apparatus sometimes breaks down."¹⁶

The "Skinner box," in its usual form, is a cage holding a rat, with food and water containers, ■ light, a screen, and most importantly, ■ lever for the rat to press which might release a food pellet, and which also activates ■ recording device so ■ cumulative record of the rat's responses might be made (a gadget resembling in principle electrocardiogram devices in hospitals). The rat would be placed in the cage after some period of food deprivation so that food pellets it releases by pressing the bar may serve as *reinforcements*. The rate of food pellet release is then manipulated by the experimenter to see what will happen to the rat's response rates. This manipulation is called "varying the *contingencies of reinforcement*," and is supposed to simulate contingencies of environment in the real world.

Critiques

The aversive reaction to behaviorism on the part of Skinner's critics could well be related to visualizing oneself entrapped in something like a Skinner box. We shrink from being made experimental specimens under the dispassionate gaze of an observer upon whom we are totally dependent for physical sustenance. (This, by the way, is one of the most plausible attacks against the God of the Bible made, for instance, by Sartre.¹⁷) The Conditioner becomes an all-powerful "wholly other deity" whose motives we have no reason whatsoever to trust — for he would have to catch us and starve us or in some way coerce us before he could exercise dominion over us. It is true that Skinner opposes negative or aversive reinforcement or conditioning which he believes to be both inefficient and ineffective in the long run. His futuristic novel *Walden Two* (published 1948) emphasizes this belief. However, in experimental practice his pigeons or rats are starved in preparation for their training, and surely the confinement in the apparatus itself acts as a powerful "negative reinforcer" as does the total dependency of the laboratory animals upon their keepers. Here we see another powerful reason why Skinner and his operant conditioning have found so many vocal and determined critics: the confining environment of the laboratory and in particular the Skinner box are not comparable to contingencies in the real world of man *except in coercive societies*.

Anne E. Freedman raises several important critical points about Skinner's work and views. In view of the supposed scientific value of behaviorism Freedman's statements relating to this issue are pertinent:

It is their (Skinner's critics') feeling that he understands neither the limitations of science nor the nature of value judgments . . . They cannot agree with him that science is self-directing so that as each experiment or investigation is completed, it will be clear to all what should be studied next and what should be done with the knowledge already gained.

Indeed, it does seem that Skinner has sketched an exaggerated picture of science . . . There is no one path, no one way in which an experiment must be done . . .

Although he stresses continuing experimentation, Skinner also assumes his approach to the explanation of human behavior in terms of histories of reinforcement is unassailable. However, the periods of

upheaval in science clearly demonstrate that science does not have the quality of finality which Skinner would impart to it.

... And in the final analysis, science only describes the nature of the world; it does not tell us what the world should be like. The statements of the "values or goals sought" cannot come from science.¹⁸

In view of the above remarks relating to the multiplicity of paths open to continuing scientific investigation, it comes as no surprise that behaviorism is being strongly challenged by competing views within the academic discipline of psychology. Cognitive psychology, Gestalt and field psychology, and also some personality theories related to psychoanalysis offer explanations of human behavior rivaling Skinner's sheerly deterministic, empiricist model in plausibility. Karl Menninger' popular work, *Whatever Became of Sin?* illustrates a certain shift away from viewing man as the mere physical locus of operant conditioning. Menninger writes:

Dr. Joseph Sargent, an internist at the Menninger Foundation, has completed research in which more than 80 percent of 150 migraine patients have brought improper blood flow in the head under voluntary control to a significant extent . . .

The value of taking part of the responsibility for one's own psychological well-being has never been more clearly demonstrated than by this recent upsurge of "biofeedback training for voluntary control of internal states" . . .

To admit the notion of *any* "voluntary" control is to acknowledge that such intangibles as idealism and conscience and "will" do play a determining role. My intention here is to resist the *total* translation of all "sins" and "crimes" into the category of symptoms. Some criminal behavior may be the result of an expression of sickness, but not all criminals are sick. Indeed, few of them are, in my experience.

To admit of voluntarism is to deny the absolute positivism espoused by B. F. Skinner, who believes that even what is apparently voluntary behavior is completely determined, i.e., "predetermined."¹⁹

Menninger touches here upon a key aspect of Skinnerism behaviorism, which is that given a man's history of operant conditioning (which includes both heredity and environment), the man cannot act other than he does in a given situation. Skinner's following statement confirms Menninger's assessment, "As far as I'm concerned, the organism is irrelevant either as the site of physiological processes or as the locus of mentalistic activities. I don't believe the organism contributes anything to these overall relationships beyond the fact that it is the behavior of an organism we are studying."²⁰ In the same interview Skinner also stated, "After all, the organism cannot initiate anything unless you assume it is capable of whimsical changes. As a determinist, I must assume that the organism is simply mediating the relationships between the forces acting upon it and its own output . . ."²¹ Man is thus merely the puppet of heredity plus environment, an epiphenomenon among other epiphenomenal organisms. This means he cannot justly be "punished" for offenses against society he could not help committing, being what he is. The answer to this situation as far as society is concerned is to place the offending albeit irresponsible human "organism" in the care of ■ behavioral scientist for operant (re)conditioning. Skinner praises Darwin's "bulldog," T. H. Huxley, for stating that he saw nothing wrong with this solution:

If some great power would agree to make me always think what is true

and do what is right, on condition of being some sort of ■ clock and wound up every morning before I got out of bed, I should close instantly with the offer ²²

For Skinner "the problem is to induce people not to be good but to behave well."²³

One wonders if Skinner has ever considered hypocrisy as a *problem*. It seems that the nearest he came to doing so was in the case of psychotic behavior which could be outwardly modified through behaviorist techniques. Weigel reports that "depth psychologists, such as Dr. R. D. Laing, have belittled mere modifications of the *overt* behavior of psychotics as not coming to terms with anxiety. Skinnerians defend their kind of therapy, on the other hand, as the most efficient way to change people."²⁴ Weigel claims in this connection that "teaching ■ person how to behave as if he were well . . . is the sole criterion a nonspeculative behaviorist needs."²⁵ Not only Biblical Christians, but well-nigh all thinking people have observed within themselves — and their fellow men — the co-existence of acceptable overt behavior with inward inclinations toward the opposite behavior. Skinnerians would claim, contrary to Jesus Christ and common human experience as well, that the "whited sepulchers" of pharisaical, hypocritical outward goodness *is* goodness.

This brings up the corollary that Skinnerian behaviorism vaunted as a social panacea in *Walden Two* and *Beyond Freedom and Dignity* was never meant to bring about personality changes, but merely (outward) behavior modification maintained by ever-continuing operant conditioning. Change the contingencies — as is inevitable in the real world of changing circumstances — and the operant behavior will change. There will be "extinction curves" of nonreinforced operants (responses). Whatever else one might say against the *Walden Two* dream, surely one of the most obvious objections is that it cannot last! Lasting outward circumstances must of necessity be founded upon lasting underlying foundations — which behavior modification techniques applied from and to the outside of man are not. This is borne out by "a major recent and careful study which found little outcome difference between traditional psychotherapy and behavior therapy."²⁶

The ultimate value Skinner acknowledges is "survival," basing it on Darwinian evolutionism, the cornerstone of his philosophy. Freedman comments with great acumen:

Since man interferes in the course of evolution, Skinner is not really justified in arguing that the process is a "natural" one to which man can look for guidance. Due to man's intervention, the course of evolution will in part be the product of his values. It would, therefore, be impossible to derive the values he employs in directing evolution from evolution. To state the argument is to reveal its circularity.

In any case, the direction of evolution is not clear cut enough to qualify it as a guide. Different people have drawn very different conclusions from studying it, and some have seen fit to argue that evolution gives us no criteria. A noted geneticist, James Crow, has written:

'Natural selection has been cruel, bungling inefficiently, lacking in foresight. It has no criterion of excellence except the capacity to leave descendants. It is indifferent as to whether living is a rich and beautiful experience or one of total misery.'

It is doubtful that even Skinner believes in it as the final criterion of ■ culture's worth, as he fears that "inferior" cultures will survive and better ones fail. If survival is the major test of a culture, how could the surviving culture be inferior? . . . One also wonders what he would do if it were to turn out that man has inborn destructive tendencies. It would seem that making the natural a standard must necessarily rest on the assumption that man is naturally good, yet Skinner specifically denies such a belief in goodness. He thus leaves his standard without logical support.²⁷

Actually the whole business of reducing the study and practice of psychology to merely outward behavioral phenomena is empiricist-positivist reductionism at its shallowest. In the process man is reduced to nearly nothing. In Skinner's own words, "Every discovery of an event which has a part in shaping a man's behavior seems to leave so much the less to be credited to the man himself; and as such explanations become more and more comprehensive, the contribution which may be claimed by the individual himself appears to approach zero."²⁸ Even Weigel, bedazzled as he is by Skinner, concedes that man cannot be reduced to nothing because "In simple fact, man does initiate an infinite regress when he begins to measure himself measuring himself, and thus theoretically there will always be ■ residuum of the unmeasured."²⁹ Skinner himself, however, confidently asserts that "Someday all that is going on inside the organism will be understood, and its bearing on the responses of the organism to its environment will then be clear."³⁰ We need not accept this at face value, though, in view of the following Skinnerian "understanding" of what "love" is:

With respect to a person with whom we interact . . . to 'love' is to behave in ways having certain kinds of effects, possibly with accompanying conditions which may be felt.³¹

If this definition is "understanding" of love, then indeed nothing seems beyond "understanding." Again mere concern with outward behavior and effects is in view as Weigel obligingly and almost redundantly points out, "Love does not cause one to behave in certain ways. Love *is* that behavior."³² Not even the specific overt behavior which counts as "love" is described; and again, the problem of *feigned* love for ulterior motives (which of course presupposes an inner personality independent of overt behavior) is overlooked. How different from this shallow perception of "love" is the Bible's love chapter, I Corinthians 13, which states that one can speak with the tongues of men and angels, give away all one's goods to the poor, and even die a martyr's death, and yet not have love!

Skinner's Personal History and His "System"

I have come to the reluctant opinion that B. F. Skinner must be a rather shallow person: or else he is so supremely reticent or sensitive that he would appear shallow to avoid in-depth involvement. As a young man he wanted to become a writer and asked Robert Frost about his prospects in that endeavor. Frost replied in part as follows:

All that makes a writer is the ability to write strongly and directly from some unaccountable and almost invincible prejudice like Stevenson's in favor of all being as happy as kings no matter if consumptive, or Hardy's against God for the blunder of sex, or Sinclair Lewis' against small

American towns, or Shakespeare's, mixed at once against and in favor of life itself . . . I want you to care. I don't want you to be academic about it — ■ writer of exercises . . . You know best whether you are haunted with any impatience about what other people see or don't see. That will be you if you are you. . . .³³

Frost added complimentary remarks about Skinner's "touch of art" in his writing technique. It is a touch evident in all his writings which flow with ease, are clear and often humorous, and mercifully free from pretense and ponderousness. But yet nothing really seems to have touched him deeply. Weigel comments that the sudden death of his younger, only brother, in 1923 tested Skinner's objectivity. Was he so "objective" because he simply could not feel anything deeply? After Frost's qualified encouragement young Skinner spent one year (1926-27) at his parents' home attempting to establish himself as ■ writer. He calls it the "dark year" of his life, tasting the agony of total dryness:

The truth was, I had no reason to write anything. I had nothing to say, and nothing about my life was making any change in that condition.³⁴

From this failure he turned to psychology, decisively influenced by a bit of writing by Gilbert K. Chesterton about ■ character in a novel by Thackeray whom Thackeray, the character's inventor, supposedly did not understand. "That was my cue," Skinner writes, "I was interested in human behavior, but I had been investigating it in the wrong way. . . . Literature as an art form was dead; I would turn to science."³⁵ Skinner turned away from belief in God under the influence of a statement by a secondary character in the novel *Quo Vadis*.³⁶ As reasons for unbelief go, his seems rather superficial, as seems the belief he abandoned. There was no protracted struggle as, for instance, in the life of John Dewey whose philosophy overlaps with Skinner's in many respects.

One of the most striking judgments about Skinner I came across was the following remark by ■ student of his work and life: "He had nothing to say, and so he devoted his life to making sure that no one else would have anything to say." Not only did Skinner have nothing to say (as a writer), Robert Frost's words, "That will be you if you are you" must have haunted him since obviously he was not "he," having nothing to say — he in this sense "was not." He merely existed as an organism exhibiting overt behavior, with no inner self clamoring to be heard or expressed. If much of Sigmund Freud's painful personal history lies at the root of psychoanalysis, is it not at least worthy of consideration that much of Burrhus Frederick Skinner's painful experience of inward nothingness lies at the root of Skinnerian sheerly positivistic behaviorism?

While I accept the relation between Skinner's personal history and Skinnerian behaviorism as I accept the tie between Freud's personal history and Freudianism (about which latter there seems to be no serious doubt), I would not, on these grounds, accept or reject either behaviorism or Freudianism as true or false. With C. S. Lewis I unalterably opt, as any Biblical Christian must, for the obligation on us all "to show *that* a man is wrong before you start explaining *why* he is wrong"³⁷ (the "why" in this statement referring to the man's personal background).

Can it be shown that Skinnerian evolutionistic, determinist, positivistic behaviorist philosophy — his claim that man is nothing but his overt, measurable behavior, which in turn is the inevitable product of his operant conditioning — is in fact wrong? I believe the answer is yes, because I believe that

statements of objective fact are made, not because of a man's antecedent operant conditioning, but rather simply because the statement is true.

Let me illustrate with the example used by C. S. Lewis:

Suppose I think, after doing my accounts, that I have a large balance at the bank. And suppose you want to find out whether this belief of mine is 'wishful thinking.' . . . When you have checked my figures, then, and then only, will you know whether I have that balance or not.³⁸

Both C. S. Lewis and his challenger in this example make statements about Lewis' bank balance, not because compelled by operant conditioning, but because of the actual amount of money in the bank they themselves verified. Statements of objective fact, such as claims about how much money I have in the bank, or that water freezes at 32° F, cannot be called "operants (responses resulting from operant conditioning)" if I have checked them out myself. (It may be possible to include the products of musical, artistic and literary creativity here as well, for my musical composition, sculpture or drama is in a sense a "statement of objective fact," the concrete form truly embodying my imagination, which I have checked out myself as being true to my imagination, and as my own work. With such statements of objective fact you or I ourselves have checked out as being so and not other, "operant conditioning" is absent. But Skinner says *all* behavior occurs as the result of operant conditioning

To declare that everything whatsoever which we say and do is due to our operant conditioning is to declare that nothing we say and do is of any value or meaning in itself. Not only the Christian's claim that the personal God of the Bible exists is emasculated and pooh-poohed on the grounds that the Christian "just claims God exists because he has been operantly conditioned to say so" — the atheist's claim that there is no God may be emasculated and pooh-poohed on the same grounds! When my friend tells me, "I love you" — is this merely and exclusively my friend's operant conditioning made audible? Is there nothing about *me* (and not, or not equally, about anyone else) which uniquely evokes my friend's unique love? Might my friend be operantly conditioned to love a waxworks doll rather than me? (Experiments with baby monkeys and artificial "mothers" would seem to deny this.) In denying the possibility of factual truth and also of unique identity the thesis that operant conditioning causes all behavior whatever ultimately denies Biblical creation by the eternally unchangeable God Who created His creatures "after their kind."

Let us ask one more question. Can we accept the Skinnerian explanation of our behavior of opposing and abhorring Nazism as simply and entirely our operant conditioning? Or would we deny that we could ever come to terms with Nazism (no matter what "operant conditioning" we might be subjected to) because Nazism is *evil* in an unalterable, fundamental, absolute sense? Would we approve of operant conditioning designed to help us espouse Nazism? If not — is our refusal merely and exclusively our own subjective, relative, operant conditioning-caused "gut feeling?" Can we rely upon such "gut feelings" for ethical or practical guidance (the two are closely intertwined)? I think not. I have known Americans with *Nazi* "gut feelings." I have also known anti-Nazi Germans *mimicking* Nazi "gut feelings" to stay out of prison. Confronted with such reality, Skinnerism seems "unreal," a scientific mirage whose limited explanatory validity has been blown out of all proportion.

Lastly, the argument used by Sir Karl Popper against Darwinian evolution

might be applied against Skinner's behavioristic philosophy as well. Popper's criterion for ■ theory to be scientific is, "Statements or systems of statements in order to be ranked as scientific must be capable of conflicting with possible or conceivable observations."³⁹ How can the absence of an inward personality with free will "behind" or "within" man's observed outward behavior be scientifically tested? The biofeedback experiments reported by Menninger would seem to support the presence of an inner self with voluntary initiative. If Skinnerians argue that the behavior of human organisms in such biofeedback experiments is also under operant conditioning (to be explained later), then what other experiments can they suggest which might falsify their theory? Sir Karl called Darwinism unscientific, a metaphysic rather than ■ science. Skinnerian behaviorism, being unadulterated positivistic determinism, falls in the same category.

Acceptable Aspects of Behaviorism

What is there in behaviorism which we can praise and hold fast? First, a number of behavior modification techniques do work. Animals can be "shaped" to do amazing feats they would never attempt to do apart from such operant conditioning. The implication of vaster than presupposed achievement potential in animals — and human beings — is obvious and helpful. True, behaviorism may not actually be the first movement to use the techniques, for we have seen amazing circus performances by all kinds of animals for centuries. In fact, Skinner himself describes some amazing performing pigeons he observed at a county fair in New York State in his youth, whose memory stayed with him throughout his life.⁴⁰ But behaviorism did put the use of such techniques on a scientific, that is, measurable and exactly repeatable basis, and some aspects of comparison between animals and men are quite Biblical (cf. Psalm 32:8-9, Proverbs 6:6, etc.).

Second, Skinner is responsible for the vast use of teaching machines and self-grading teaching materials in our schools. Student independent study is facilitated, and individuals can proceed at their own learning speed, no doubt an advantage.

Third, there is inherent truth in behaviorism because "contingencies" — the overall set of hereditary and environmental factors — do, of course, have ■ part in an organism's behavior, and a change in various contingencies will, of course, affect behavior. The non-behaviorist would merely insist that the organism can also *initiate* behavior, in particular when an act appears for the first time.⁴¹

Fourth, Skinner and behaviorists have directed attention to the treatment of institutionalized retarded people, by pointing out that these people have much unrecognized potential, and also by demonstrating that they can function well in a redesigned, simplified environment better adapted to their abilities. I find my gratitude to Skinner for this achievement somewhat mitigated by his approval of experimental research involving retardates as subjects "to contribute to ■ world in which others like themselves will lead better lives" without their (impossible-to-obtain) informed consent.⁴² But undoubtedly behaviorism has on balance improved the public's attitude towards and management of retarded people.

Fifth, the behavioristic model of abolishing human worth may in the long run be far less damaging than present streams of "self-centered" psychological theory and philosophy. Significantly, two recent in-depth studies of psy-

chology in general and psychotherapy in particular from the Biblical Christian point of view, *Psychology as Religion: The Cult of Self-Worship* by Paul C. Vitz, and *The Psychological Way/The Spiritual Way* by Martin and Deidre Bobgan, have expressly excluded a discussion of behaviorism from their work in order to concentrate upon other and in their opinion more dangerous psychology systems. I believe Vitz and the Bobgans are right, for to deny human personality and will altogether is less immediately corrupting than to idolize them. Both errors, of course, will damn unless repented of and forsaken for regeneration of human personality and will in Jesus Christ by God's grace and Spirit.

Responsibility and Blame Under God

What is the most damning aspect of Skinnerian behaviorism from the Biblical creation perspective? It is the denial of personal responsibility for one's acts. The Skinnerian behavioristic model is ■ close and faithful imitation of Adam after the fall putting the blame on Eve, the serpent, and ultimately on God Himself for providing just these "contingencies," rather than taking the blame belonging to himself. If there is no self at all beneath the overt behavior — if the self *is* its overt behavior, which in turn is nothing but the locus for intake of operant conditioning and output of responses resulting therefrom — then, of course, no "blame" can attach to anyone and anything. Another way of saying this is that man, being nothing but another animal or "organism," cannot be "blamed" for, say, Nazi behavior any more than a rattlesnake can be "blamed" for striking, or a rotten tree for falling. "Blame" and "praise" are then not objective appraisals of objectively "good" or "evil" behavior which man is able to choose and do, or to reject and shun. Rather they become mere contingencies of reinforcement to elicit this or that overt behavior agreeable to the conditioner. And the conditioner, being himself subject to operant conditioning, including headaches, fatigue, lust, ambition and what have you, will of necessity play fast and loose with "praise," "blame" and all other contingencies (another reason why *Walden Two* is doomed to fail, as stated earlier²³). Worst, redemption and regeneration are made meaningless because there is no one to be redeemed or regenerated (even if there were ■ God willing and able to do so, which Skinner, of course, denies). Along with man's unique worth as the being created in God's own image, Skinnerism voids the worth of redemption and salvation by Jesus Christ. George MacDonald said it well: "I cling fast to my blame: it is the seal of my childhood." In this he merely paraphrased Hebrews 12:7-8: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Conclusion

The crisis of our age, foreseen and diagnosed by such as Spengler and Sorokin, is the disintegration of all values all over the world. Some academics have hastened and welcomed this disintegration, supported by Darwinian and neo-Darwinian evolutionism. Among the values they would destroy is the worth of man as the one creature the God of the Bible created in His own image and likeness. Attacks upon the worth of man are, therefore, always and in principle also attacks upon God Himself.

Skinnerian behaviorism, reducing the study and practice of psychology to merely outward behavioral phenomena is empiricist-positivist reductionism at

its shallowest and reduces man to nearly nothing. As compared to other modern academic value-destroyers, the "Skinner Trap" entails two principal threats. The first as stated above is the abolition of man as created in God's image and likeness, and therewith the abolition of his self, his unique and supreme worth, and his responsibility for his acts. The second is the threat of literal entrapment in a coercive society resembling a Skinner box. While this is horribly frightening, we who are the children of the Living God by grace through faith in Jesus Christ cannot be overcome even by confinement in a world-wide Skinner box; for "greater is He that is in us than he that is in the world" (1 John 4:4).

FOOTNOTES

- ¹ C. S. Lewis, ed., *George MacDonald, An Anthology* (New York: Macmillan Publishing Co., 1947, 1974, First Printing 1978), pp. 53-54.
- ² cf. Ellen Myers, "Sorokin's 'Integralism' vs. The Biblical Creation Position," *CSSH Quarterly*, Vol. II, No. 1, Fall 1979, pp. 14-28.
- ³ C. S. Lewis, *The Abolition of Man* (New York: Macmillan, 1947, paperback edition 1965, Fourth Printing 1968), p. 85.
- ⁴ *Ibid.*, pp. 74 ff.
- ⁵ Richard I. Evans, *B. F. Skinner*, (New York: E. P. Dutton & Co., 1968), p. 54.
- ⁶ *Ibid.*, p. 55.
- ⁷ *Idem.*
- ⁸ B. F. Skinner, *Beyond Freedom and Dignity* (New York: Alfred A. Knopf, Inc., 1971), pp. 200-201.
- ⁹ *Ibid.*, p. 5.
- ¹⁰ *Idem.*
- ¹¹ John A. Weigel, *B. F. Skinner* (Boston: Twayne Publishers, 1977), p. 17.
- ¹² *Ibid.*, p. 30.
- ¹³ *Ibid.*, Preface.
- ¹⁴ *Ibid.*, p. 15.
- ¹⁵ Evans, *op. cit.*, p. 19.
- ¹⁶ Raymond E. Fancher, *Pioneers of Psychology* (New York: W. W. Norton & Co., 1979), p. 359.
- ¹⁷ cf. R. C. Sproul, *The Psychology of Atheism* (Minneapolis: Bethany Fellowship, 1974), Chapter 6.
- ¹⁸ Anne E. Freedman, *The Planned Society, An Analysis of Skinner's Proposals* (Kalamazoo, MI: Behaviordelia, Inc., P.O. Box 1044, 1972), Chapter 13, 6-1.
- ¹⁹ Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorne Books, Inc., 1973, Fifth Printing March 1974), pp. 78-79.
- ²⁰ Evans, *op. cit.*, p. 22.
- ²¹ *Ibid.*, p. 23.
- ²² T. A. Huxley quoted in Skinner, *op. cit.*, p. 66.
- ²³ *Ibid.*, p. 67.
- ²⁴ Weigel, *op. cit.*, p. 35.
- ²⁵ *Ibid.*, p. 36.
- ²⁶ Steven J. Morse and Robert Watson, Jr., *Psychotherapies: A Comparative Handbook* (New York: Holt, Rinehart and Winston, 1977), p. 10, quoted in Martin and Deidre Bobgan, *The Psychological Way/The Spiritual Way* (Minneapolis: Bethany Fellowship, Inc., 1979), p. 68 and p. 210.

- 27 Freedman, *op. cit.*, Chapter 13, 6-2.
- 28 B. F. Skinner, *Cumulative Record, A Selection of Papers, Third Edition* (New York: Appleton-Century-Crofts, Educational Division, Meredith Corporation, 1972), p. 7.
- 29 Weigel, *op. cit.*, p. 54.
- 30 Evans, *op. cit.*, p. 12.
- 31 Skinner quoted in Weigel, *op. cit.*, p. 100.
- 32 Weigel, *op. cit.*, p. 100.
- 33 B. F. Skinner, *Particulars of My Life* (New York: Alfred A. Knopf, 1976), pp. 248-249.
- 34 *Ibid.*, p. 264.
- 35 *Ibid.*, p. 291.
- 36 *Ibid.*, p. 112.
- 37 C. S. Lewis, "Bulverism, or The Foundation of 20th Century Thought" in *God in the Dock* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1970), p. 273.
- 38 *Ibid.*, p. 272.
- 39 Sir Karl Popper quoted in Russell Kranz, "Karl Popper's Challenge," *CSSH Quarterly*, Vol. II, No. 4 (Summer 1980), p. 21.
- 40 B. F. Skinner, *Particulars of My Life*, p. 292.
- 41 cf. Tibor R. Machan, *The Pseudo-Science of B. F. Skinner* (New Rochelle, NY: Arlington House, 1974), p. 26 and *passim*.
- 42 Skinner, *Cumulative Record*, p. 291.
- 43 cf. Roger Ulrich, "Toward Experimental Living, Phase II: 'Have You Ever Heard of a Man Named Frazier, Sir?'" in Eugene Ramp and George Semb, editors, *Behavior Analysis* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1973), 45-61.

Book Reviews

Psychology Gone Awry by Mark P. Cosgrove. Grand Rapids, MI: Zondervan Publishing House, 1979, pb. 160 pp., \$4.95

Mark P. Cosgrove, Ph.D., Assistant Professor of Psychology at Taylor University, has written an excellent and concise analysis of the major schools of contemporary psychology. It accomplishes the difficult task of presenting the valid points of these schools both in an academically acceptable manner and also from the Biblical Christian perspective. The author begins his work with a discussion of psychological world views, pointing out that "no one can proceed to make scientific statements without holding basic assumptions in certain areas." (10) He furnishes an essential outline of the historical roots of modern psychology and its three major divisions, behaviorism, humanistic psychology, and transpersonal psychology, "a very odd child indeed" of "Old Psychology," itself the offspring of humanism, empiricism and evolution. (19) Each of these three divisions is then examined in further detail. The chapter dealing with the view that brain activity alone can explain human experience and behavior cites experiments with human subjects in the laboratory in rebuttal of this view and merits close reading. The circular reasoning leading

from ■ psychologist's (or any scientist's) antecedent world view to his interpretation of his research in favor of his world view is well put:

In summary, we can see how the world view of naturalistic psychologists can actually influence data collection in such a way that it seemingly supports the very ideas that were assumed by those psychologists all along. If one assumes that materialism — the belief that man and nature are made of only matter — is factual, he is likely to accept empiricism as a basis for knowledge and behaviorism as his data base. Once he begins collecting behavioral data and says he is observing "person," he has lost his objectivity, and his world view is only feeding itself.

This is true of every other world view we will look at in psychology.

(65-66)

The strengths and weaknesses of humanistic and transpersonal psychology are discussed, with the author's severest critique perhaps applied to transpersonal psychology. But all three schools, he points out, share "the belief in a closed universe — ■ universe not open to any creative act from the outside. Everything within the universe has to be explained by the universe itself. The problem then becomes one of explaining man's consciousness and transcendence over nature." (117) Here the author has put his finger on the fundamental fallacy of all post-Darwinian and would-be autonomous philosophical and scientific theories. The origin of the universe and the nature of man, alone of all creatures made in God the Creator's own image and likeness, has been deliberately excluded.

In the final chapter "Christian Theism and Psychology" Dr. Cosgrove presents a brief outline of the Christian theistic world view, and how it would affect psychology. The table comparing the Christian theistic "model" with what we might call the model of autonomous psychology (143) showing how Christian theism fits the inadequacies of traditional psychological world views is the author's message in capsule form. Among the changes a Christian theist-informed psychology might bring about, the author mentions emphasis on preventative measures rather than on therapeutic ones to solve emotional and social problems; much more applied psychology rather than theoretical study in such areas as mental illness, alcoholism, and crime; the exploration of Biblical revelation about human nature, which would entail the development of proper Biblical interpretation with regard ■ the boundaries of "Biblical academics." The author's remark, "Unfortunately, many Christian psychologists think that the Bible teaches only about God and salvation, and their psychology becomes indistinguishable from secular psychology" (147), needs to be heeded by every Christian psychologist. The author also believes that the relationship between sanctification (growth in the spiritual dimension of life) and "mental health" is urgently needed. Of course, the severity of the Fall and its effect upon man's mind, emotions, and will must be heeded by Christian psychologists.

This is a very useful work for Christian psychologists and highly recommended as collateral reading for students in beginning or general psychology courses at college.

— Reviewed by Ellen Myers

The Psychological Way / The Spiritual Way by Martin and Deidre Bobgan. Bethany Fellowship, Inc., Minneapolis, MN 55438, 1979 pb., 219 pages, \$5.95

Martin Bobgan is Administrative Dean of the Continuing Education Division of Santa Barbara City College. Deidre Bobgan holds an M.A. from the University of California. The Bobgans are co-directors of Counseling Ministry, Living Faith Center, Santa Barbara, California. The book is lovingly dedicated to their four children. It comes with glowing recommendations by Larry Christenson, author of family counseling books; Malcolm Muggeridge, the former British Broadcasting Company news commentator and atheist turned Christian; Dr. E. Fuller Torrey, author of *The Death of Psychiatry*, and also the famous author of *The Myth of Mental Illness*, Thomas S. Szasz.

Briefly, the authors' thesis is that mental-emotional problems can only be solved by the spiritual way, the Biblical way, by Christ. They oppose any blending of this way with secular means of psychotherapy, which they call "the psychological way." The first five parts of the book deal with the various schools of secular psychotherapy and document their ineffectiveness. The last two parts of the book deal with spiritual, that is, Biblical counseling, and its neglect by the church of our day.

The authors have done their homework thoroughly with respect to secular methods of psychotherapy, going back to the famous study by Hans J. Eysenck in 1952 which showed that the improvement rate for those receiving psychoanalysis was 44 percent, for those treated by a variety of psychotherapeutic techniques 64%, and for those who did not receive any specific therapy at all — 72 percent! (p. 18) There is evidence psychotherapy can be actually harmful. Among the great wealth of material cited by the Bobgans, perhaps the Rosenhan study involving the distinguishing of the sane from the insane in mental hospitals (pg. 58-60) ■ a real eye-opener. Rosenhan and other sane volunteers gained admission to twelve mental hospitals by complaining that they had been hearing voices. The staff failed to recognize their sanity both during their stay and when they were discharged. In a control study Rosenhan told a research and teaching hospital he would be sending them one or more fake patients during the next three months. The staff agreed to rate all new patients on a 10-point scale as to whether or not they were fakes, and labeled many of the 193 incoming patients fakes and suspected fakes. Actually, Rosenhan sent no pseudopatients at all. He concluded that the diagnostic process could not be very reliable, and wondered about the implications of misdiagnosis for our judicial system which permits pleas of "not guilty by reason of insanity."

One of the most important parts of the book is Part Five, "Angels of Light", which discusses worldly methods of psychotherapy which are appealing to Christians on the grounds that they have a certain resemblance to Biblical principles. These methods are the "client-centered therapy" of Carl Rogers, the "reality therapy" of William Glasser, and the "transaction analysis" of Thomas Harris. Concise, sound, Bible-centered criticism of each of these systems should warn churches and individual Christians against their use.

This reviewer was particularly impressed with the last two parts of the Bobgans' work explaining the spiritual way or Biblical way of counseling. The

authors understand why the churches have been reluctant to condemn outright the various methods of secular psychotherapy. But they also clearly and uncompromisingly call for an unqualified and unadulterated return to the Biblical way of dealing with sin-sick souls. The beautiful last chapter ends on this hopeful note.

We believe that the Lord fully intends to restore the ministry of the cure of souls to the church. He will use both ministers and lay believers who will stand on the completeness of the Word of God. They will minister under the anointing of God's Holy Spirit and rely on God's principles outlined in His Word. They will operate as a priesthood of all believers and minister God's love, God's grace, God's mercy, God's faithfulness, and God's wisdom to those who are suffering from mental-emotional hurts and problems. They will voluntarily give of their time, their love, and their prayers to lift the heavy burdens. They will fulfill Paul's admonition:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. (Gal. 6:1-2)

We highly recommend this excellent book to our readers.

— Reviewed by Ellen Myers

Psychology from a Christian Perspective, by Ronald L. Koteskey. Abingdon, Nashville, TN, 1980, pb. 175 pp. incl. bibliography and index, \$5.95

Ronald L. Koteskey is a professor of psychology at Asbury College, Wilmore, Kentucky. The book is written primarily as a supplementary reader for general psychology students entering the field, or for persons already having a knowledge of general psychology which they wish to integrate into a Christian perspective. Dr. Koteskey points out that the work is not a final statement of his views, but rather a statement of where he stands at this time.

In contrast to other works attempting to outline a system of Christian psychology, the most important overall criticism this reviewer would make at the outset is that Dr. Koteskey's book assumes much too readily the compatibility of existing secular schools or systems of psychology with a school of psychology rooted and grounded upon the Bible. He attempts to make a case for Christian synthesis of the valid aspects of these secular systems, which would also serve to put together the discipline of psychology which is now very dispersed. Dr. Koteskey also seems to assume much too readily the proven validity and finality of the secular systems of psychology he discusses; this is especially true of the "states of maturity" theories of Piaget and Kohlberg (Chapter 4). Koteskey is aware of objections to his synthesizing approach on the part of Christians, and "creationism" is the first such objection he deals with. He concludes his brief discussion of "creationism" (pp. 27-28) with the following statement:

The Christian perspective taken here demands a creationistic position, but not a creation position opposed to evolution. It demands the fact that God created humans in his own image, yet it does not demand any particular position on how God did so. (p. 28)

Obviously this statement disqualifies Koteskey's book from endorsement by

us who believe that the Genesis account of creation is literally correct, and hence believe in a six-literal-day creation and in a young universe.

The book is quite detailed and contains many references to the work of secular psychologists to which comments for the author's perspective have been added. In view of the above description of this perspective the christian reader holding to strict literal belief in the Genesis account of creation must be constantly alert for possible accommodation to the secularist positions under discussion.

The author attempts to show how various psychological theories fit well the Biblical descriptions of God, man, man's God-likeness, and God's dealings with man, and also where these same psychological theories are deficient on Biblical premises. In this he is often quite successful, for example, in his chapter on learning and cognitive processes (p. 80ff). This reviewer would have great problems with the author's treatment of Abraham Maslow's self-actualization theory (p. 106ff), which omits any mention of God's *grace*, the opposite of "self"-actualization because God, not man, has the initiative in man's regeneration and sanctification. The author's discussion of "Personality from a Christian Perspective" (p.119ff) is quite protracted and does not really come to grips with man's personality due to man's creation by the Personal God in His likeness. Perhaps the best chapter of the book is the one of social psychology, with a particularly good section on the marriage relationship as a reflection of the Trinity (p. 148-149).

The extensive bibliography at the end of the book attests to the author's familiarity with ■ multitude of secular and Christian authors, and with the major research in all areas of psychology. There is an interesting index confirming the fact that the author does his utmost to do justice to the research of secular psychologists.

While this reviewer cannot recommend Dr. Koteskey's work without the foregoing qualifications, it does deal with the work of secular psychologists with good will and in great depth. Creationists need to take very seriously the author's statement "that if they disagree with my system, the surest way to challenge it is to develop a better one. I hope that critics of my point of view will not be content with saying negative things, but will develop positive alternatives." (Preface) The "positive alternative," surely, lies in *first* working out the implications of the Scriptures for psychology, and *then* to evaluate the secular schools of psychology in the light of these implications.

— Reviewed by Ellen Myers

The Whole Man: Studies in Christian Anthropology by Ronald Gregor Smith, Westminster Press, Philadelphia, 1969

In an effort to make Christian faith understandable to the secular world, Smith introduces "theological anthropology," or, the study of man's experience with God. He refers often to such humanists as Buber and Bultmann, and also to Bonhoeffer. In summarizing his own words he cites Gerhard Ebeling's analysis of the meaning of faith:

Man's true freedom consists in his receiving himself from elsewhere, that he does not owe it to himself that he is, that he is not his own creator and thus cannot free himself from himself . . .¹

However, Smith liberates man from self interest only to enlist his aid in a greater cause, the social gospel. He writes thus on the impact of our freedom:

First, the world is released from bondage to the beggarly elements, that is, it is no longer seen as the place of supernatural powers, mythologically conceived . . . At the same time the world is seen positively as the place, distinct from God, in which man exerts his free responsibility for it.²

Yet, according to Scripture, we struggle "not against flesh and blood, but principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."³ Without spiritual perception, Smith is unable to see the spiritual battle which is at hand. He proclaims ■ theology which is in the service of man. Thus, we obey the Biblical injunction to "prove all things," labeling this for what it is — an attempt to rob the holy Church of God of her spiritual mission — to serve the Living Bread of Christ to a lost and dying world.

He secularizes faith by defining it as our response to the work of God in history. "We know", therefore, "we believe". Scripture defines faith as "the evidence of things not seen." And as for the goal of our faith, he again quotes Gerhard Ebeling when he says it "opens the way to right use of the world."⁴ The true goal of faith is the purification of our hearts that we might overcome ■ world which is at enmity with God.

Though God meets us in history in the form of Christ, yet He transcends both time and space. Faulting the Church for allowing the historicity of faith to be set aside, he writes:

God is met in His works and gifts, not in Himself, and not in an idea of Him. He is met at the luminous point of human existence, where the individual faces him in utter openness, receives forgiveness, and is made free.⁵

It is the words "not in himself" which concern us for without a spiritual encounter with Jesus himself we are without spiritual life. However, the natural man is unable to understand these things unless he is first drawn by the Spirit of God into the new birth.

At the root of his error is his concept of Christ whom he describes as "not simpliciter God. But he is the Word of God, entered into a human being . . ."⁶ Scripture states simply that Christ is God, the Word, "made flesh." Each believer is born again by the word of God (I Pet. 1:23). Though scripture teaches that Christ was a man of like passions as we, yet he was also Immanuel, God with us, in whom all the fullness of the Godhead dwelt bodily. Smith sees Christ as "the Word which God has uttered," thus demoting him to the status of ■ creation (p.32).

And where does Smith stand on basics such as sin, salvation, and the second coming? According to Smith (p.56), Adam was forced to leave his state of "dreaming innocence," i.e. his garden home. Peter's answer to the jailer of Acts is considered to be irrelevant to himself (p.98). He likewise rejects inerrancy, atonement, eternity and doesn't even feel that the Bible supports monotheism (p.52). On the second coming he writes, "But the Lord of history who will come again will not destroy history, nor will he cap it with something incomprehensible to and different from history". (p. 95) According to Scripture, time has both beginning (Gen. 1:1) and ending (Rev. 10:6), nor is eternity to be limited in our present comprehension (I Cor. 13:12), for we "see through

a glass darkly," but then "face to face." As for the role of the Church, she "must share in the secular problems of ordinary life, not dominating, but helping and serving." (p.99)⁷

According to Smith, secularism can be defined most accurately and simply not as a religion or a faith but in the words of Gabriel Marcel, penned in his diary, "I want to run my own life."⁸ Secularism is merely an attempt to liberate man from his responsibility to God. In truth, we either place our faith in God or we place it in man. However, the "God" Smith speaks of is a God compatible with Humanism which enlists man in the service of others.

According to Smith, Christ, ■ "truly secular man," who is freed from the concept of sacred and profane, shows us how co-humanity can enjoy "something more," ■ realm of the spirit. Since by serving others we serve him, "this reality of otherness can also be described as a new reality of spirit" (p.151). The realm of spirit lies between men, neither belonging to one alone or others with him, "and it is this reality which we name with the word 'God' (p.152).

There can be no doubt but what this is "another gospel." We must shun "profane and vain babblings." Founded as it is upon "another Christ" the reviewer cannot recommend this book.

¹ Gerhard Ebeling, *Das Wesen des christlichen Glaubens* J.C.B. Mohr, Tübingen 1959, p.145: English translation *The Nature of Faith*, Collins, London and Fortress Press, Philadelphia, 1961, p.115. Also available in Collins Fontana Library.

² Ronald Gregor Smith, *The Whole Man*, Westminster Press, 1969, p.39.
³ Eph. 6:12.

⁴ op. cit. p.211: English translation p.161.

⁵ Smith, op. cit. p.110.

⁶ ibid. p.20.

⁷ quoted from Bonhoeffer's *Letters and Papers from Prison*, p.211, S.C.M. Press, London 1967 (3rd revised and enlarged edition). As *Prisoner for God*, Macmillan Co., New York 1959).

⁸ Gabriel Marcel, *Being and Having* trs. by Katherine Farrer, Dacre, Press, Westminster 1949 and Beacon Press, Boston 1951, p.131.

— Reviewed by Diane Powell

Erratum

The following section was inadvertently omitted in the printing of the article, "Myths of Origin and the Theory of Evolution" by Paul B. Gosselin on page 11 of Vol. III, No. 3 (Spring 1981) of the CSSH Quarterly:

Since it would not be right to speak about myths without ■ contribution by Claude Levi-Strauss, here is a quote from the inimitable Frenchman:

"... , a myth always refers to events alleged to have taken place long ago. But what gives the myth an operational value is that the specific pattern described is timeless, ■ explains the present and the past as well as the future." (p. 209)

Saturnalia '81

Kathy Lynn Olsen

our Roman minds on Voyager wings
attend a Saturnalian dance
with songs of supranatural things
beneath the gaze of godly Chance

we would know you, Ringed One
reveal our cosmic nativity
when morning stars a chorus sang
open to us thy heavenly laws

who will ascend to heaven for us
and get them for us
and make us hear them
that we may observe them?
who could deserve them more than we
pioneers in heavenly things

we look upon you, Sluggish One,
you answer us with questions more
you puzzle NASA's pharisees
for who can count your varied rings
with such divergent densities
and darkling spokes and misshaped moons
and all above those deafening winds
lonely V-Ger's signal sends
a cry of how and why and when

the heavens declare so earthly clear
the firmament our answers breathe
o you of little faith, give ear,
o saturnine of heart, believe

Kathy Lynn Olsen receives her mail at 4615 Dundee, Tyler, TX 75703

"Their Worm Dieth Not"

Carla Vale

"It is better for thee to enter into life maimed, than . . . to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched."

Mark 9:43, 44

I am in torment in this fire,
Father, Son, Holy Spirit, Creator God
Unrelentingly smiting me with the rod
Of Your pure love's sov'reign and holy desire
Judging my greed.

I scream from the rack of my need
To love Your children and You with Your perfect love,
To live not by bread alone but by Your Word from above,
To bear Your sinless and resurrecting Seed,
To do Your will.

I wish evolution could kill
Ev'ry last trace of love in my heart
So I need not relate to those from myself apart,*
Bred to be sated, barren, left to myself until
Dissolved in death.

Suppose that after my last breath
I woke on a bed I prepared for myself in hell
To find You present with me in the nightmare cell
Of myself in the straitjacket of my lusts, beneath
Your love poured out as ire?

*An evolutionist actually made this statement to the author.

Carla Vale receives her mail c/o CSSHS, 1429 N. Holyoke, Wichita, KS 67208.

Clip and mail to: CREATION SOCIAL SCIENCE
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1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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EDITORIAL

page 1

LETTERS AND COMMENTS

page 2

ANNOUNCEMENTS

page 4

SPIN-OFF FROM ARKANSAS CREATION -
REVOLUTION LAWSUIT

page 5

FAT ALBERT — IN GOD'S IMAGE

Doug Vinson

page 7

THE SKINNER TRAP: ABOLISHING MAN'S WORTH

Ellen Myers

page 8

BOOK REVIEWS

page 20

POETRY

page 27

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